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sounds of anger and irritation, *ṣebîḥ*. A *dammâm* is a large drum, to the notes of which the inhabitants of villages by the Euphrates make merry all night. 3. The Dahâmše belong to the 'Amârât tribe. Originally they are said to have dwelt in the neighborhood of Ḥajbar. From there they were led forth by their chief, Ǧḍê' eben Haḍḍâl, together with the Ṣkûr and Selka, and by swift marches advanced to the borders of the lower Euphrates. The kindred of Ṛannâm, *rub' ṛannâm*, who set out with them at the same time, returned before long to Ḥajbar, not being able to keep pace with them. The Ṛannâm were engaged chiefly in breeding goats and sheep, while the others bred camels. The flocks of goats and sheep cannot endure the long and swift marches which are performed by the herds of camels. The poet alludes to the feat of the Dahâmše and at the same time recalls that none of the numerous tribes encamping by the Euphrates and engaged almost exclusively in the breeding of goats and sheep could outstrip the former. All the tribes are compelled to send them gifts annually, if they do not wish to be the victims of their raids. 5. A *belka'* is a pliant sword or saber of Persian workmanship, covered with gray and dark strips and patches. 'Azzâm was the name of the Ǧḍê''s sword. 6. Dâûd was a craftsman of Jewish origin, who made the best wire corselets and chain armor.

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The dry manure absorbs the baby's urine and excrements. In its second year the child gets a dark-blue shirt, *ṯwēb*, and its little head is covered with a hood, *ḳubaʿ*, tied with two cords, *ʿeiṯa*, under the chin. Likewise shoes, *ḳzejme*, are put on its feet. 854

Every Rwejli carries a stick, as staffs are generally needed for directing the riding camels. These sticks are thin and about eighty centimeters long; they are called *meḫǧûn* and are as a rule made by the Rwala themselves from strong saplings, preferably those cut from almond trees. One end is perforated and a strong cord tied into a sling pulled through the hole. The hand is then passed through the sling and the *meḫǧûn* hangs from the wrist. The other, or thicker, end of the stick is carved into an ibis head to the length of about eight centimeters and a width of, say, three and a half centimeters. The *bâkûr* is a stick also provided with a cord at one end, the other being bent in a semicircle. The *maṭraḳ* is entirely straight. Both the *bâkûr* and *maṭraḳ* are bought from the peddlers; they are rattan, *ḫajzurâni*, sticks. The *ḳaṣaʿ* is a heavy cane about seventy centimeters long and ending in a knob. The *maslût* is a staff 1.2 meters long, stout but not too heavy. In the first third of its length it is perforated and a thin strap forming a sling is pulled through the hole; the staff hangs from the saddle by the sling. The *maǧrûb* closely resembles a *maslût* but is much stouter, heavier, and from the middle upwards visibly thicker. All three, *ḳaṣaʿ*, *maslût*, and *maǧrûb*, are properly weapons. 293 411

## SMOKING PIPES

Many Rwala — both men and women — are fond of smoking. Every smoker has a pipe. A man's pipe is called *sebîl*, a woman's *ṣaljûn*. The Rwejli either carves a *sebîl* himself from a soft stone or buys it from a Kubejsi. The *sebîl* is a one-piece pipe, forming an elbow. Its thinnest part is the horizontal mouthpiece, which is about nine centimeters long and is called the *ǧêl*. The angle of the elbow is named *ṭiz*; the vertical bowl about five centimeters long is the *râs*, and the inside the *baṭn*. The mouth of the bought *sebîl* is enclosed by a brass ring, *ṭowḳ*, from which hangs a chain, *siusile*, with a brass cap, *ḳubʿijje*, to prevent the smoldering tobacco from falling out. A wire, *mibḫâ*, serves as the pipe 276

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The Rwala add to the last verse:

*Jistikhel aṭ-tumbâk miṯl eben ḥaḏḏâl*
*alli jaṣurrah bimṭâni redâneh.*

He cannot live without tumbac, like Eben Haḏḏâl,
Who ties it even into the folds of his sleeves.

Fahad eben Haḏḏâl, the head chief of the 'Amârât, who camp on both sides of the middle Euphrates, like many other chiefs carried his water pipe on his camel even when migrating or on long marches. During the short halts, when waiting for the pack camels to come up, he would pour water into the pipe from a small pouch, put some moistened and crushed tumbac in the bowl, lay a red coal on top of it, and smoke. Such smokers usually have the tumbac tied in the lappets of their long shirt sleeves. An inveterate smoker of tumbac is generally punished with asthma.

### WEAPONS

In every camp there are men employed in hunting. The duty of some of them is to supply the chief with meat for a strictly fixed sum. Such men always carry an old gun and ammunition with them. The ammunition belt, *meḥḥar*, is made of stout leather, *sêr*, to which two leather straps, *ǧudd*, are sewn behind; passing over the shoulders like suspenders, they are crossed over the breast and hooked by two iron clasps, *beim*, to the belt in front. To each suspender, *ǧenâḥ*, two burnished copper tubes, *teṭârîf*, for powder are fastened. On the right of the belt the scabbard, *ǧwa'*, of a dagger, *šibrijje*, with an ornamented grip, *naṣâb*, is sewn; here also is tied a pouch, *maḫraṣ*, containing lead bullets, small shot, *raṣâṣ*, and caps, *ḫubṭân*. A hunter who does not carry his powder in the copper tubes, keeps it behind his belt in a small horn, *ḫarn aṣ-ṣaḫîr*, made of zinc or brass. Fastened to the belt with a long thin chain or leather cord is a large clasp knife, *ḫanṣe*, used in cutting the throat of the captured game, so that the blood may flow out. The rifles used by the hunters have caps and even obsolete flint locks.

For fighting, the Rwala have rifles of *aṣ-ṣaw'*, *aš-šâšâni*, and Mauser makes. Among the common Bedouins before the World War the *ṣaw'*, an old English military gun, was the most

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popular. A genuine one cost 40 to 45 *meǧidijjât* ($36-$40.50) and was imported chiefly from Egypt; an imitation, *tuǧǧârijje*, which came from India, sold for 28 to 30 *meǧidijjât* ($25.20-$29). The *šêšâni* is a Turkish military rifle, a Martini; the *umm ṣunḍu* kind of *šêšâni* could be bought for 50-60 *meǧidijjât* ($45-$54), the *umm ḫufl* variety for 40-50 *meǧidijjât* ($36-$45). All modern rifles are called Mausers by the Bedouins. Breechloaders are not liked by the Rwala and the rifles fitted with breechblocks, *umm-ṭ-ṭbe'*, are less sought after than those without. The original Mausers, especially the Mannlichers, cost 50-60 *meǧidijjât* ($45-$54); the imitations, *tuǧǧâri*, were sold for as much as 20 *meǧidijjât* ($18) less. All arms were brought from the seaports of Jidda or al-Kwejt. During my stay with Prince an-Nûri he was visited by six trade caravans with war munitions. One of the caravans numbered 210 camels carrying more than a thousand rifles with many thousand rounds of cartridges as well as much lead, gunpowder, and many caps. In the camp of every tribe an expert mechanic may be found, who can repair guns and manufacture cartridges.

From time to time both the sons and negroes of the chiefs practice shooting. Their target, *niššân*, generally is a black stone, a stick with a kerchief tied to it, or an old piece of clothing. The best marksman is rewarded by the chief with the head of the first camel he slaughters. *Ramje* (pl., *rami*) signifies a report, a shot. *"Bârûdi 'araft ramîha"* means "I know the reports of my rifle; *"w-allâh ramîha zên,"* "she shoots well." A *binduḳ* is a *bârûd* rifle with a flintlock or caps and is always feminine.

> *Ma' binduḳen laṣṣât fammîha ǧeṣebni*
> *laha 'ala ḥaṣṣe-l-muǧammaḥ marâmi.*
>
> A rifle, the reports of whose mouth help me to reach my aim
> And whose shots are destined for many a feathered one.

The words for bullet are *ṭalâṭi, rbâ'i, ḫmâsi, stâti* — the last being of the largest caliber. *Šêšḫâne*, or *šêšḫân*, are old rifles whose barrels are five or six-angled on the inside. If the barrel is round, or at least smooth, it is called *ḫamra*. *Binduḳijje* are men armed with *binduḳ* rifles.

Of the ancient weapons the spear, sword, saber, and dagger still survive. The spear, *rumḥ*, consists of a steel or

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iron blade sharpened on both edges and a wooden shaft, *'ûd*. The blade is either broad, in which case it is called *šalfa*, or narrow, *ḥarba*. The *šalfa* either is brought from Persia, *'aǧemijje*, in which case it costs 2 or 3 *meǧidijjât* ($1.80-$2.70), or is a common one made by a blacksmith from iron for half a *meǧidijje* (45 cents). The *ḥarba*, manufactured chiefly in the town of ad-Dejr on the right bank of the Euphrates, is also called *'arejnijje* and sells for a quarter to a half *meǧidijje* (22½–45 cents). The sharpened edge of the *šalfa* or *ḥarba* is called *'asla*; the lower end driven into the wooden shaft, *ǧibb*. For the shaft, *'ûd*, either a thin but strong piece of wood, *'erḍ*, or a thick piece, *šâčri*, is used; shafts are also made from a hollow bamboo-reed, *ḳṣabe*, costing generally 1 *meǧidijje* (90 cents). The lower end of the shaft is provided with an iron point, *ḳunḍâr*, so that the spear can be stuck in the ground. Sometimes the spear is ornamented with ostrich feathers or thin chains fastened to the *ǧibb*.

The sword, *nemeča*, is either a *moǧrebi*, with three long grooves, costing 2-40 *meǧidijjât* ($1.80-$36); a *ǯentijâna*, very flexible, costing 2-10 *meǧidijjât* ($1.80-$9); or a *ḥaḍnijje*, with a single long groove, also costing 2-10 *meǧidijjât*.

The sabers, *seif*, are as follows: *dâbâna*, 5-10 *meǧidijjât* ($4.50-$9); *ḥendi*, made of black steel, 40-150 *meǧidijjât* ($36-$135); *'aǧami*, of gray steel, 5-40 *meǧidijjât* ($4.50-$36); or the *ǧauher*, made of cast steel from Ḥorâsân, 150 *meǧidijjât* ($135). The grip, *ḳuma'*, of the sword or saber often extends up to the *šubbâk* guard, where the blade begins, and is richly ornamented with gold and silver. The scabbard, *ǧefir*, is provided with two metal rings, *ḳudmel*, to which the cord used in hanging up the sword or saber is fastened.

The dagger is either short and narrow, *šibrijje*, or broad and long, *ḳdeimi*, or broad and short, *ǧenǧar*. It costs as much as 3 *meǧidijjât* ($2.70), but if the handle is ornamented with gold chains and precious stones it may cost 50 *meǧidijjât* ($45) and even more.

Spears are carried mainly by the poorer Bedouins, the sword and saber only by the more important men; but every one is in possession of firearms, be it a revolver or a rifle.

The revolver, *reddesi*, is either the old heavy kind, *ḥaredâr*, which was formerly used by the Montenegrins and is sold for 12 to 14 *meǧidijjât* ($10.80-$12.60), or the Mauser, either of the *sânstetân* or *emhâsi* variety. The original *sâuletân*, from

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411 St. Etienne, cost 20-22 *mejidijját* ($18-$19.80); its nickel
713 imitation, manufactured in Egypt and al-Baṣra, sold for 4-15
435 *mejidijját* ($3.60-$13.50).

### CARE OF THE PERSON

515 To cleanliness the Rwala pay but scant attention. Water must not be wasted, as there is hardly enough for drinking and cooking. In a sand desert they rub their hands and faces with clean dry sand. The clothes are washed and a bath is taken only when they camp near a large rain pond. The youths make their ablutions in the day time, the girls in the evening.
[296] The clothes are washed, as a rule, by a negro or a Ṣlejb woman, the mistress of the tent and her daughters looking on disinterestedly, scratching themselves all the while, for it never occurs to them to rid themselves of their lice or to cleanse their dresses thoroughly. Once in a while, perhaps, a wife will delouse her husband, *tefli bráseh*, a sister her brother or sweetheart, a mother her children, and women other women. Soap is kept only by the chiefs for their guests. For themselves they gather *ḥúḍa*, drying, powdering, and then using it in washing. I brought European soap to some women, but instead of washing themselves with it, they rubbed it dry all over their hands and body for the sake of its pleasant odor.

291 The tribes and even the clans of the Rwala differ not
614 only in their dialect, but also in their dress. All Rwala wear
184 the same dress, but of different colors, cut, and ornament. If a Rwejli sights a troop of riders in the distance, he can tell at once whether they are Rwala and of what clan. He knows this from their saddles and decorations on their saddlebags; the color of their kerchiefs, mantles, boots; the fashion in which they are dressed; their style of sitting in the saddle, etc. He can distinguish from afar a Freǧi from a Kwéšbi, and these from a Mur'aṣi. Still greater are the dissimilarities between the Rwala and the Sba'a or Ṣḵûr. A stranger needs months in which to learn the differences in the dress of the various 'Anese tribes — and years before he is able to distinguish the members of the different clans of the same tribe.

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*Já ḫajefín min al-mandja*
*min ǧáh malek al-mowt mát*
*al-mowt má fakk as-sebájr*
*jáḫoḏ ṛanádir al-bemá.*

O ye who fear death! [know]
That he whom the death angel visits dies.
Death, however, cannot free captured she-camels
Yet can take those who always linger with the girls.

*Ṛanádir* are elegant youths who from love of the girls remain at home instead of going out on raids.

*Já ḫájefín min al-mandja*
*al-mowt má ǧá' leh naḏír*
*al-ḫowf má fakk al-ḥabári*
*w-lá ṭawwal al-'omr al-ḳaṣír.*

O ye who fear death! [know]
That death is not preceded by a herald.
Fear cannot rescue the *ḥabári* birds [from the falcon's talons]
Nor prolong life, short as it is.

*Já-hal as-sebája rúsehen*
*eíja' má 'amámi jelḥaḳún*
*nakḳálaten ḫurul al-'aǧam*
*ǧabbáḥaten má jarḥamún.*

O riders! ye plunderers, pull up the heads of your mares
Till my uncles come,
Who are carrying arms of Persian make,
Who only slay and know not mercy.

*Ahl as-sebája* has the same meaning as *ahl al-ḫejl*, horse riders who throw themselves on the herds and then drive them away as their booty. With *rúsehen eíbeṭú* is understood: "lift up the heads of your mares." In order to stop the galloping mares the reins are pulled up short, which makes them raise their heads and slacken their pace. They are to wait till overtaken by their paternal uncles—that is, by their kinsmen, as maternal relatives are not considered kin if not related to the father in some other way. The Persian-made weapons are mainly swords, broad spears, and daggers.

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5. The Âl Ğenk fled on mares of paces a fathom long. 539ᵏ
And Šlâš alone of the whole reserve remained. 726ᵏ
6. He who protects a lone wolf from hunger rode at him in a gallop
And with her hoofs made his steed stamp on him.
7. For the clash made both Šlâš and his mare fall to earth;
Thus a rich supper fell to the negro and servant.
8. Ah, how many men were thrown from the saddle by the fringe-adorned spear blade,
Whose heads then the hyena left lying near al-Ğerâwi!
9. While Šlâš was trampled by mares, Rmejḥ yielded himself
Because of the burning wounds [he received] from those who dealt death all around.
10. Ḫalaf, he who splits the enemy's troops,
Fights all the more boldly the more numerous his opponents.
11. When Šlâš by Rmejḥ was deserted, his head was cut off,
And a few Rwala sang over him with loud voice.

The poet was Faḥad eben Ṣbejḥ of the Rwala; the reciter, Mindîl al-Kaṭ'i. Of the Beni Ṣaḫr tribe 280 warriors commanded by Šlâš eben Fâjez assailed the herds of the Zejd kin near the watering place of Majḳû' and, capturing them, fled in the direction of the al-Ğerâwi wells. When a herdsman brought the news of the robbery to the Zejd camp, its male occupants instantly mounted their horses and, uttering the war cry of their kin, "*Eḫwât ref'a*, Ref'a's sisters!" set off in pursuit, although greatly inferior in numbers to the Beni Ṣaḫr. Overtaking the latter at al-Ğerâwi, they recovered the booty, killed thirty riders, and also captured seventy mares and over one hundred camels.

Verse 1. *'Ilmen nekâwi*, it was a war report, thus an honorable one, because the Rwala and the Beni Ṣaḫr had declared war on each other not long before. 2. *Al-aḥâwi* means the wounded or killed; also blows that cause death. 3. *Ku'ûb* are the different joints of a bamboo spear shaft. *Rešâwi* is the iron ring which grips the wood where the blade is inserted. To this ring a small wreath of either horsehair or ostrich feathers is tied. The spear was thrown with such force that the blade in piercing the side and ribs was followed by three joints of the bamboo shaft. 5. The Âl Ğenk is a clan of the [411]